

ished forever from the presence of the Lord. If we are ashamed to confess Christ before man he will be ashamed of us before his father and the holy angels. O why will we regret our dearest and best friend who has done so much for us. Did you ever stop to realize what he has done for us; how he suffered, bled and died for us, and is now at the right hand of the Father interceding for you and for me.

In that day when the Lord shall come to make up his jewels, there is going to be a sad parting never to be reunited. Parents and children, brothers and sisters shall be separated never again to behold one another's face, and whose fault will it be? All our own. We cannot lay our sins on somebody else, every soul must answer for his own deeds, and we will reap what we sow, whether it be peace and joy or grief and pain. So let us accept Christ and work while it is day, for the night cometh when no man can work. That we may be able to say I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love His appearing.

#### CHARITY.

RENZIE FURRY.

Of all the virtues relative to human happiness, charity is the most desirable, for, from it springs all of the lesser virtues which ennoble our nature, and makes us glorified creatures, as God intends us to be.

Charity promotes cheerfulness, and he who has once learned the luxury of doing, carries in his heart enjoyment pure and unalloyed that never fail.

"The primal duties shine aloft like stars,  
The charities that soothe, and heal, and bless,  
Lie scattered at the feet of men like flowers."

When we look around us, or even into past, or present of our lives, we see that care and trouble is the lot of mortals. But, should we sit and repine over our troubles? By no means; the best remedy would be to visit the abodes of poverty and wretchedness; and, if our means are so that we cannot contribute to their well being and comfort, let us speak some cheerful word. Or, if we would not contribute because our neighbor contributed so much we would not contribute nothing. Let us do away with such means, and contribute according to our means. "The poor who gives to the thirsty a cup of cold water, and the widow who deposits her mite in the treasury," verily they shall not lose their reward.

Charity should always hold a prominent position in our characters. We may be surrounded by the dark lowering clouds of adversity, but, if we look up with a smile and lend a helping hand to those below, the dark clouds will flee away and the sunshine shall smile upon us, and gladden our hearts.

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#### THE DIVISION OF THE WORD.

V. M. WEIMER.

I have often wondered why some of the ablest writers did not give us an article on this subject, as it is one of importance. In II Tim. 2: 15, we have language. "Study to show thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth." Then in Romans seventh chapter, we get the how of this division. Know ye not brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth. For the woman which hath an husband is bound by the law to her husband so long as he liveth. But if the husband be dead she is loosed from the law of her husband, so then if while her husband liveth she shall be married to another man she shall be called an adulteress, but if her husband be dead she is free from the law so that she is no adulteress, though she be married to another man.

Wherefore, my brethren, ye also are become dead to the law by the body of Christ that ye should be married to another even to him who is raised from the dead, that we should bring forth fruit unto God.

Now the apostle wanted to show to the Roman brethren that they could not live to both laws, the old and new. They become dead to the old that they should be married to Christ so that they be no adulteress. Luke 16: 16, gives the dividing line. He says the law and the prophets were until John, since that time the kingdom of God is preached. So Luke with Paul gives us the proper division, and all the legal one. We have some man made divisions. Some churches stand on them, cutting off the evangelists, and commence at pentecost they are married to their division, so are living in adultery. This division instead of the proper one makes church lines as well as adultery, while other churches have catechisms, others disciplines, and others would have some order in the church that they cling to just as tenaciously not thinking but it was all right.

Now the question is if it is adultery to live to, or observe both of God's laws, is it not a greater sin to be married to works

of our own hand? Now Luke gives the proper place of division, shows where to divide, so we are not left in doubt about this matter. Paul tells us how sinful it is. Also impresses it on the mind of Timothy to keep the same thing in view through study, that he might not loose sight of it. Now any and all churches that are married to the old law that is not brought over or made alive in the new, or observe them whether it be the Sabbath or anything else according to Paul would live in adultery.

Now, reader, are you one of those? According to Paul or Luke's division of the word if you are married to more than the new law, according to Paul would be adultery. We become dead to the old law by the body of Christ, that we should be married to another, even to him who is raised from the dead.

#### SONGS IN THE NIGHT.

THEODORE L. CUYLER, D. D.

We always think of our Lord and Saviour as a divine teacher, preacher and worker of wondrous miracles; we seldom or never think of Him as a singer. Yet there is every probability that no one occasion his voice joined in a service of sacred song; and he may have done this on other occasions. On that night when he had eaten the paschal supper with His disciples, and delivered his last loving discourse to them, "they sang a hymn;" and we may well suppose that the Master's voice blended with theirs. The hymn usually sung at the close of the passover supper was that majestic old Hebrew song of praise, beginning with the words, "O give thanks unto the Lord; for He is good: for His mercy endureth forever." Gethsemane, the betrayal, and the awful conflict in the garden were just before Him; yet our Master set us the sublime example of a "song in the night"—and that, too, the darkest night He had ever known on earth.

A few years after Paul and Silas are confined in a trifling dungeon at Philippi, their backs lacerated with the scourgings of their brutal persecutors. Instead of wails and groans, the two heroes break forth into such a triumphant burst of sacred song that their fellow-prisoners are awakened by the extraordinary duet! Paul must have been as familiar with the old Hebrew psalmody as our soldiers were with their war songs around the camp fires. It was a glorious triumph of spiritual exultation over bodily tortures when, in the black gloom of that midnight,

"Paul and Silas in their prison  
Sang of Christ the Lord arisen."

In these experiences of our Lord and